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THE PROMISED MESSIAH & MAHDI عَلَيْهِ السَّلَام

Hadhrat Mirza Ghulam Ahmad of Qadian (1835-1908)

Why do you wonder if I've come as the Messiah?
The spring-breeze itself is laced with the messianic spirit!

Translation of a verse of an Urdu poem by
the Promised Messiah and Mahdi عَلَيْهِ السَّلَام

Majlis Ansarullah UK
HUMANITARIAN PROJECTS 2023



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Cost of one eye operation - £50

Water for Life

New water pump £2,000

Water pump refurbishment £750

A water well/pump can provide fresh water for over 1,000 people daily.





Inshallah the hospital will be built in phases and will have different units for specialties.

Masroor General Hospital Burkina Faso

1st Phase: Mother & Child Unit

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Majlis Ansarullah UK

PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

Sadr Majlis Ansarullah UK
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CONTENTS

Holy Quran



In the name of Allah, the Gracious, the Merciful.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ 1

Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise.

يُسَبِّحُ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى
الۡاَرۡضِ الۡمَلِكِ الۡقُدُّوۡسِ الۡعَزِيۡزِ
الۡحَكِيۡمِ 2

He it is Who has raised among the unlettered people, a Messenger from among themselves who recites unto them His Signs, and purifies them, and fosters their welfare, and teaches them the Book and wisdom, though before this they had been in manifest error.

هُوَالَّذِىۡ بَعَثَ فِى الۡاُمِّيّٖنَ رَسُوۡلًا مِّنۡهُمۡ
يَتۡلُوۡا عَلَيۡهِمۡ اٰيٰتِهٖ وَيُزَكِّيۡهِمۡ وَيُعَلِّمُهُمُ
الۡكِتٰبَ وَالۡحِكۡمَةَ ۗ وَاِنۡ كَانُوۡا مِنۡ قَبۡلُ
لَفِىۡ ضَلٰلٍ مُّبِيۡنٍ ۙ 3

And will raise among others from among them who have not yet joined them. He is the Mighty, the Wise.

وَّاٰخَرِيۡنَ مِنۡهُمۡ لَمَّا يَلۡحَقُوۡا بِهِمۡ ؕ
وَهُوَ الۡعَزِيۡزُ الۡحَكِيۡمُ 4

[Al-Jumu`ah, 62: 1-4]

Split word translation of the selected verses

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١

In the name of Allah, the Gracious, the Merciful.

الْمَلِكِ	الْاَرْضِ	فِي	مَا	وَ	السَّمٰوٰتِ	فِي	مَا	اللّٰهِ	لِ	يُسَبِّحُ
the Sovereign	the earth	in	what	and	the heavens	in	what	Allah	for	glorifies

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ

Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign,

فِي	بَعَثَ	الَّذِي	هُوَ	الْحَكِيْمِ	الْعَزِيْزِ	الْقُدُّوْسِ
in	raised	Who	He	the Wise	the Mighty	the Holy

الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ۝٢ هُوَ الَّذِي بَعَثَ فِي

the Holy, the Mighty, the Wise. He it is Who raised among the

هِمْ	يُزَكِّيْ	وَ	هٖ	اٰيٰتِ	هِمْ	عَلَى	يَتْلُوْا	هُمْ	مِّنْ	رَسُوْلًا	الْاُمِّيّٖنَ
them	purifies	and	His	Signs	them	to	recites	them	among	Messenger	unlettered

الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ

Unlettered *(people)* a Messenger from among themselves who recites to them His Signs, and purifies them,

قَبْلُ	مِنْ	كَانُوْا	اِنْ	وَ	الْحِكْمَةَ	وَ	الْكِتٰبَ	هُمُ	يُعَلِّمُ	وَ
before	from	they were	although	and	wisdom	and	the Book	them	teaches	and

وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۗ وَاِنْ كَانُوْا مِنْ قَبْلُ

and teaches them the Book and wisdom, although they had been, before

يَلْحَقُوْا	لَمَّا	هُمْ	مِنْ	اٰخَرِيْنَ	وَّ	مُّبِيْنٍ	ضَلٰلٍ	فِيْ	لَ
they joined	not yet	them	from	others	and	manifest	misguidance	in	surely

لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۝٣ وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا

in manifest misguidance; And *(among)* others from among them who have not yet joined

	الْحَكِيْمُ	الْعَزِيْزُ	هُوَ	وَ	هِمْ	بِ	
	the Wise	the Mighty	He	and	them	with	

بِهِمْ ۗ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝٤

them. He is the Mighty, the Wise.

Complete split word translation is available at : **www.ansar.org.uk/holy-quran**

Introduction to chapter of the Holy Quran



Surah al-Jumuah (Chapter 62)

The English translation of the introduction to chapters of the Holy Quran as given by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IVرحمه الله is being presented for the benefit of our readers.

This surah was revealed in Medina and including "Bismillah ...", it consists of 12 verses.

This surah is a compendium of all the prophecies mentioned in the preceding surah, and every meaning of جمع [to join] has been related in it. That is, the Holy Prophetﷺ would be a means to join the latter ones with the earlier ones He will also join the attributes of majesty with that of beauty. And the weekly gathering of the Muslims every Friday also finds its mention in this surah.

Towards its close, a prophecy has also been made that the Muslims of the Latter Days would indulge themselves in materialism and merchandise and would abandon the Holy Prophetﷺ. With regard to this verse, some scholars suggest that this used to happen in the time of the Holy Prophetﷺ; his very loyal Companions رضي الله عنهم , who never abandoned him in very fierce battles, would supposedly leave the Prophetﷺ and hasten towards the trading caravans when they got their news; this is a calumny against the Companions رضي الله عنهم of the Holy Prophetﷺ.

Certainly, this is a description of the Muslims of the Latter Days, who would have become practically unmindful of their faith and would have nothing to do with the message of the Holy Prophetﷺ.



Hadith

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

قَالَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ
مَنْ يُجَدِّدُ لَهَا دِينَهَا .

Narrated by Abu Hurayrahؓ: The Prophet ﷺ said:
"Allah will raise up for this ummah, at the head of every century, those who will revive its religion for it."

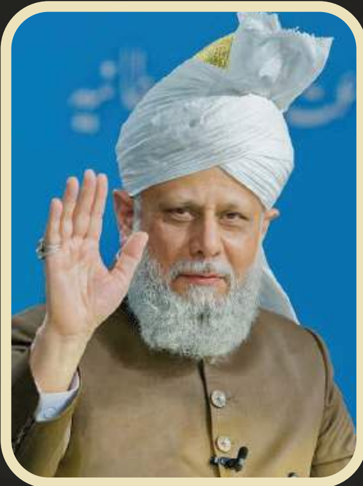
[Sunan Abi Dawud 4291]



Writings of the Promised Messiah & Mahdi عَلَيْهِ السَّلَام

Remember very well that no one shall ever come down from heaven. All our opponents who live today shall die and none from them shall ever see Jesus son of Mary coming down from heaven; then their children that are left after them shall also die and none from among them shall ever see Jesus son of Mary coming down from heaven and then their third generation shall also die and they too shall not see the son of Mary coming down. Then God shall cause great consternation in their minds, and they shall then say that the period of the dominance of the cross has also passed away and the way of life has changed completely, yet the son of Mary has not come down. Then in dismay the wise among them shall forsake this belief and three centuries from now shall not have passed when those who await the coming of Jesus son of Mary, whether they be Muslims or Christians, shall relinquish altogether this conception. Then shall prevail only one religion over the whole world and there shall be only one religious Leader. I came only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is none who can hinder it.

[The Promised Messiah عَلَيْهِ السَّلَام,Tazkiratush Shahadatain: Roohani Khaza'in Vol. 20, p. 67]



The Promised Messiah and Mahdi ؑ

Friday Sermon by Hazrat Mirza Masroor Ahmad (aba) Khalifatul-Masih V, delivered on 24th March 2017 at the BaitulFutūh Mosque, Morden, London

After reciting Tashahhud, Ta'awwuz, Tasmiyah and Surah Al-Fatihah, Hazrat Amirul-Mominin (aba) said:

Yesterday was 23rd of March and in the history of Ahmadiyyat this day is highly significant because on this day the Ahmadiyya Community was officially established by the Promised Messiah (as) through the system of Bai'at [oath of initiation]. The Promised Messiah (as) announced, "The prophecy of the Holy Prophet (sa) regarding the awaited Messiah and Mahdi [the Guided one] has been fulfilled through me." The Promised Messiah (as) stated: "I have been sent to instil the love of God in the hearts [of the people] by establishing the oneness of God Almighty." The Promised Messiah (as) continues by saying: "God Almighty wishes to draw all the pure natured souls towards Himself – whether they reside in Europe, Asia or any other part of the world for that matter – and He wishes to demonstrate His Oneness by guiding the people towards one faith. This is God Almighty's objective for which I have been sent to this world. Therefore, you should follow this objective but one must always keep kindness, conduct and prayers in mind." (Al-Wasiyyat, Ruhani Khaza'in V20, pp 306-307)

The Promised Messiah (as) then further states: "I have been bestowed this rank and status through complete submission and [my] true love for the Holy Prophet (sa). That is why this message is for the entire world; that everyone should love this prophet and follow him. Through this, one will be able to form a connection with God Almighty and become a true believer that adheres to the Oneness of God."

The Promised Messiah (as) continues by saying: "The sons of Adam have no Messenger and Intercessor but Muhammad, the Chosen One, peace and blessings of Allah be upon him. Endeavour therefore, to cultivate true love for this Prophet of glory and majesty, and do not give precedence to anyone over him, so that in heaven you may be counted as those who have attained salvation. Remember, salvation is not something that will be manifested after death. On the contrary, true salvation exhibits its light in this very world. Who is the one who attains salvation? Such a person is he who believes that God is true and that Muhammad, peace and blessings of Allah be upon him, is the Intercessor between God and all His creation, and that under the heaven there is no

Messenger equal in rank to him, nor is there any book equal in status to the Quran. God did not desire that anyone should remain alive eternally, but this Chosen Prophet lives forever."
(Kashti-e-Nuh, Ruhani Khaza'in V.19, pages 13-14)

This is the status and love the Promised Messiah عليه السلام had for the Holy Prophet ﷺ, which he openly expressed and always urged his followers to be mindful of this rank and love. Those people who assert that we consider the status of the Holy Prophet ﷺ to be inferior to the Promised Messiah عليه السلام (heaven forbid) are guilty of a grave injustice. Even at present, this very allegation is being used against Ahmadis in Algeria and as a result of it they are being thrown in jail. To the extent that now they have even detained women and begun filing law suits against them. Women along with their young babies, who are a few months old and only drink [their mothers] milk, are made to travel for hours to reach another city, where they face prosecution and jail. However, the message I am receiving from those women is the same, and that is, "We have accepted the Promised Messiah عليه السلام and only after this have we understood the true meaning of Tauheed [the Oneness of God] and also the true rank and status of the Holy Prophet ﷺ and what it means to have love for him. How then can we revert from our faith?"

Whilst we pray for Ahmadis to be relieved of their difficulties in that country, at the same time we also pray to God Almighty for Him to grant the Muslims the opportunity to accept the ardent devotee of the Holy Prophet عليه السلام; the one who was sent to establish the Oneness of God and also responsible for the spread of the revival of Islam. One can observe the Promised Messiah's عليه السلام love for God Almighty and his desire to spread the Oneness of God from the following words. Whilst addressing God Almighty, the Promised Messiah عليه السلام vstates: "[Dear Lord] Behold! My soul ascends towards Thee with the utmost certainty, just as a bird soars towards its nest. Thus, I desire from Thee a sign of Thy existence, not for the sake of my honour and nor for any personal gain, rather so that people recognise Thee and identify Thy virtuous paths, lest they deviate from guidance by declaring the one who has been sent to be false. I bear witness that Thou hast sent me indeed and Thou hast bestowed countless signs for my truthfulness, to the extent that Thou commandest the sun and the moon to eclipse in the month of Ramadhan, in accordance with the dates mentioned in the prophecy. I have recognised Thee, and Thou art my Lord. Therefore my soul rushes towards Thee just as a suckling baby leaps towards its mother upon seeing her. Alas! The majority of the people have not recognised me, nor have they accepted me."
(Tiryaqul Qulub, Ruhani Khaza'in V5, page 115)

From this, we can see the love of God and the Promised Messiah's عليه السلام yearning to establish His grandeur, and at the same time one can clearly see his urge to save humanity, and why would he not be; for he was the one sent in the latter days in subservience to the Holy Prophet ﷺ, in order to instil the love of God Almighty in the hearts of the people. He not only established this, but he himself was absorbed in the love of God Almighty. He had a deep yearning for the spark of the ardent love of God Almighty to be ignited in the hearts of the people. With regards to this the Promised Messiah عليه السلام states: "How unfortunate is the man, who even now, is unaware that there is a God who has power over all things. Our paradise lies

in our God. Our highest delight is in our God for we have seen Him and found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are deprived! Hasten to this fountain as it will satiate you. It is this fountain of life that will save you. What am I to do? How shall I impress the hearts with this good news? What sort of a drum am I to beat in the streets in order to make the announcement that this is your God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?" (Kashti-e-Nuh, Ruhani Khaza'in V19, pages 21-22)

Observe how much pain is wrapped in the layers of these words, rather it is more fitting to say that there are several aspects to the agony attached to every single word. Each word contains tiers, and each tier contains a pain that each individual can understand according to their own level of intellect and understanding. Thus, in relation to each individual's understanding, whichever layer one is able to grasp, they will reach extraordinary heights and make remarkable spiritual progress.

Whilst advising us on the worship of God Almighty and attaining His love, the Promised Messiah عليه السلام stated: "If you become one with God, rest assured that God too will be yours. God Almighty shall remain awake for you as you sleep. God shall watch over your enemy and frustrate their designs, while you are unmindful of Him. You still do not know the extent of God's powers. Had you known, not a single day would you have grieved over the world. Does he who owns a treasure weep, cry and become sorrowful unto death over the loss of a single coin? Had you been aware of this treasure and known that at every time of need God is able to fulfil your requirements, why would you look to the world so restlessly? God is a precious treasure; appreciate Him accordingly, for He is your Helper at every step. You are nothing without Him, nor do your resources and your schemes amount to anything. Do not follow other people for they have become wholly reliant on material means. Just as a snake devours dirt, they consume the filth of inferior worldly means. They gorge themselves on carrion in the manner of vultures and dogs. They have become estranged from God."

The Promised Messiah عليه السلام further states: "I do not forbid you to employ material means within moderation..." (He does not forbid one to work, gain benefit from material objects or to use them) "...only that you do not become slaves to them like other nations and that you do not forget the God Who is the very Provider of these means..." (All these resources and material objects are provided by Him, one should not become infatuated by them, rather one should look towards God Almighty, the Provider of everything) "...Had you possessed insight, you would have seen that God is everything and all else is nothing." (Kashti-e-Nuh, Ruhani Khaza'in V19, pages 21-22)

Thus, this is the level of the relationship we must form with God Almighty and maintain. This was the desire the Promised Messiah عليه السلام had for his followers. As I mentioned previously, the Promised Messiah عليه السلام received the responsibility of establishing the Oneness of God and the revival of Islam because of his complete submission and ardent devotion of the Holy Prophet ﷺ. There are countless incidents that express this love and affection. One such incident has been narrated that

"On one occasion the Promised Messiah عليه السلام was strolling on top of Masjid Mubarak on his own. He was humming something while at the same time tears were falling from his eyes." When a person enquired as to why the Promised Messiah عليه السلام was so perturbed, he replied by saying: "I was reading the couplet of Hassan bin Thabit which he wrote at the demise of the Holy Prophet ﷺ. The couplet was:

كنتَ السوادَ لناظری فعمِیَ علیک الناظر
من شاء بعدکَ فلیمت فعلیکَ کنتُ اُحاذِرُ

"O Muhammad, you were [like] the pupil of my eye which has been blinded since your demise. Whosoever may depart henceforth, for I feared your death alone."

The Promised Messiah عليه السلام said, "While reading this couplet, I wished in my heart that it was I who had composed this couplet." The tears flowing down from the Promised Messiah's eyes illustrated the state of his heart. Those who level allegations against the Promised Messiah عليه السلام that, God forbid, he considered himself superior in rank to the Holy Prophet ﷺ cannot even come close to the deep love and affection the Promised Messiah عليه السلام had expressed for the Holy Prophet ﷺ.
Hazrat Mirza Bashir Ahmad رضي الله عنه sahib has described this emotional state of the Promised Messiah عليه السلام in the following heart-rending manner: "The Promised Messiah عليه السلام faced all kinds of difficulties and troubles, many a times he had to face a storm of opposition, experienced countless amount of suffering and torment and was [falsely] put on trials for murder. He witnessed the demise of his relatives, close relations, friends and even children and yet never did his close ones ever witness his countenance expressing the state of his heart. However, when it came to the occasion of expressing his love for the Holy Prophet ﷺ, his eyes flooded with tears." (Seerat-e-Tayyeba, Hazrat Mirza Bashir Ahmad, pages 28-30)

There are countless examples in the books and various sayings of the Promised Messiah عليه السلام which illustrate the deep love he had for the Holy Prophet ﷺ. Listening to the opponent's mockery against the Holy Prophet ﷺ, once the Promised Messiah عليه السلام expressed his heartfelt emotions. The Promised Messiah عليه السلام stated:
"Nothing has caused more pain to my heart than their mockery of the Holy Prophet ﷺ. Their hurtful insults and slander against the Holy Prophet ﷺ has caused great pain to my heart. I swear by God that if all my progeny and the progeny of my progeny, all my friends, all those who offer their help and assistance to me were killed before my eyes, and my own hands and feet were cut off and the pupils of my eyes were gorged out, and I am to be deprived of all my desires and made to lose my happiness and comforts, it would not pain my heart as it has been pained by the foul attacks made on the noble character of the Holy Prophet ﷺ. Thus, O Lord of the Heavens! Bestow upon us Your mercy, and help and save us from this great trial.' (Aaena-e-Kamalat-e-Islam, Ruhani Khaza'in V5, page 15) (Seerat-e-Tayyeba, Hazrat Mirza Bashir Ahmad, pages 43-44)

Is there anyone who can express such kind of emotions? There are many who profess their love and affection. There are many who create disorder and unrest in the name of Namoos-e-Risaalat [honour of the Holy Prophet ﷺ] and Khatm-e-Nabuwat [seal of the prophets]. However, what efforts have they made in order convince the world of the Holy Prophet's true status and for spreading the message of Islam and the Holy Quran? The words of the Promised Messiah عليه السلام are not just merely a claim, in fact those who knew him and

strangers alike, testified that his love for the Holy Prophet ﷺ was evident from the chords of his heart and every action of his. Thus, upon the demise of the Promised Messiah عليه السلام, a non-Ahmadi newspaper from Amritsar,Vakeel, wrote: "Despite having extreme doctrinal differences, the demise of Mirza Sahib has made the Muslims – rather the enlightened Muslims – realise that a prominent personality has departed from them. Also, the superb defence of Islam that was bonded with his personage has also come to an end after his demise."

It further stated:
'Now, after completing his work, one has to acknowledge the eminence and greatness of Mirza Sahib's literary works. In future, no matter how extensive our efforts are for the defence of Islam, it is impossible to disregard the writings of Mirza sahib. The defence of Islam is not possible without the writings of Mirza sahib.'
(Taken from Seerat-e-Tayyeba, Hazrat Mirza Bashir Ahmad, pages 45-46)
This was all done by the Promised Messiah عليه السلام and was done in order to establish that Islam is the everlasting and perfect religion of Allah the Almighty. It was done owing to his deep love for the Holy Prophet ﷺ and to establish the great and true status of the Holy Prophet ﷺ. He proved to the world and all the religions of the world that there is no religion like the religion of Muhammad ﷺ.
Those who level allegations against the Promised Messiah عليه السلام should at least read and ponder over the deep love he had expressed for the Holy Prophet ﷺ. Otherwise, to simply level an allegation for the sake of argument, is a sign of complete ignorance. Like a loyal disciple and a grateful servant, the Promised Messiah عليه السلام said that everything he has attained is in fact due to his master, the Holy Prophet ﷺ, and by following his noble example. Thus, expressing this, the Promised Messiah عليه السلام states: "I swear by Allah the Almighty that just as God Almighty spoke to Abraham and then Isaac, Ismael, Jacob, Joseph, Moses and Jesus son of Mary and then the Holy Prophet ﷺ, upon whom He bestowed His most illumine and pure revelation, in the same way He has spoken to me. However, this honour has been bestowed upon me due to my subservience to the Holy Prophet ﷺ. If I was not among the followers of the Holy Prophet ﷺ and did not follow his blessed model then even if my deeds were as high as a mountain, I would never have been honoured with this kind of divine communication.'
(Tajalliyat-e-Ilahiya, Ruhani Khaza'in V20, pages 411-412)

After hearing all of this, if someone still levels allegations against the Promised Messiah عليه السلام then what more can be said other than that such a person is unjust, ignorant and seeks to create disorder. Those who consider themselves to be "great scholars", their matter lies with Allah the Almighty. The purpose of the advent of the Promised Messiah عليه السلام was to not only establish the Tauheed [Oneness of God] and inform the world of the true status and rank of the Holy Prophet ﷺ, thereby bringing them into the fold of Islam, but also to fulfil the rights of God Almighty's creation and to develop a cognition for showing compassion to His creation and also to demonstrate this through their practice. Thus, in the ten conditions of Bai'at, there are two conditions which are directly linked to this. The Promised Messiah عليه السلام states in the fourth condition:

"That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means."

And then in the ninth condition:
"That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers." (Izala-e-Auham, Ruhani Khaza'in V3, page 564)

Speaking about the Islamic teachings in this regard, the Promised Messiah ﷺ states:
"There are two aspects of faith. Firstly, it is to love Allah the Almighty and secondly to love mankind to the extent wherein one considers their troubles as if they were his own and thus pray for them." (Naseem-e-Da'wat, Ruhani Khaza'in V19, page 464)

The Promised Messiah ﷺ further states:
"In respect to the teachings of Islam, it has two aspects, or it can be said that the teachings of Islam comprises of two main objectives. Firstly, to believe in one God and to believe in Him in the manner that He truly exists. Moreover, to show complete love to Him and devote oneself in His obedience as is required from one in obedience and love."

The Promised Messiah ﷺ further stated:
"The second objective is to spend all of one's faculties, strengths, capacities and abilities to serve His creation and treat them with sympathy, and to be extra grateful and benevolent in return to all those who do good to him, whether it be a king or the simplest of men."
(Tohfa-e-Qaisariyya, Ruhani Khaza'in V12, page 281)

Thus, this is the teaching in regards to how one should deal with His creation after having professed one's love for Allah the Almighty. Or rather, it is owing to one's love for Allah the Almighty which then draws one's attention towards serving His creation. However, what was the Promised Messiah's own condition and practice in respect to this? Explaining this, the Promised Messiah ﷺ states:
"I would like to inform all the Muslims, Christians, Hindus and Aryas that I do not bear enmity with anyone. [i.e. he does not deem anyone to be his enemy even those who oppose him.] The love I have for the whole of mankind is like the love a benevolent mother has for her children, in fact even more. I am only an enemy of the false doctrines which obliterate the truth. To show sympathy to mankind is my duty and to shun: falsehood, Shirk, cruelty, ill-practice, injustice and immorality, are my principals.'
(Arba'een, Ruhani Khaza'in V 17, page 344)

Further elaborating on this, the Promised Messiah ﷺ states:
"It is evident that every species loves its own kind, even ants love other ants, providing there is no other selfish motive. Thus, it becomes the duty of the person who invites others to Allah the Almighty [the Promised Messiah ﷺ was calling people towards God Almighty] that he should love them the most. Hence, I love mankind the most but I am only an enemy of their ill-practices, injustices, disorder and rebellious behaviour. I bear no personal enmity with anyone. Thus, the treasure which has been bestowed upon me is the key for acquiring the treasures and rewards of heaven and I present that before mankind owing to my intense passion of love. The wealth that has been afforded to me is in fact the likes of precious diamonds, gold and silver and is not something that is spurious and debased. These treasures can be identified very easily because these Dirhams and Dinars [coins] bear the royal seal of the Sultan. (Who is this Sultan?) It is the heavenly testimonies which no one else possesses. (Allah the Almighty helps me and testifies for me.)

I have been told that of all the religions, Islam is the true one. Out of all the guidance only the Guidance in the Quran remains in a perfect state and free from human interpolation. It has been explained to me that out of all the Messengers, the one who brought teachings which are perfect, superlative and unmatched in wisdom, teachings which display the qualities for the best example of man's life, is none other than the chosen one, Muhammad, peace and blessings of Allah be upon him. And I have been informed through the holy and pure revelation of God, that I have been sent by Him as the Promised Messiah and Imam Mahdi and I am the arbitrator of internal and external differences. These names that I have been granted, namely the 'Messiah' and the 'Mahdi' have been bestowed to me by the Holy Prophet ﷺ. Furthermore, God Almighty bestowed to me these names through divine discourse and the need of the time warrants that I should be granted this name."
(Arba'een, Ruhani Khaza'in V 17, page 345)

The Promised Messiah عليه السلام did not merely write all of this down [and left it that] and nor did he simply make a verbal claim that he has the most love for all mankind. Rather we observe how he practically demonstrated this love during his lifetime. We see how when he makes the claim to be the Promised Messiah and Mahdi, God Almighty revealed signs to attest this claim. Some of these signs were displayed in the form of calamities and natural disasters and this caused the Promised Messiah عليه السلام to become restless and anxious. Maulvi Abdul Kareem sahib, who lived in one part of the Promised Messiah's عليه السلام house, narrates:
"During the days when the plague was rampant, and every day countless people would fall victim to the epidemic and die, I heard the Promised Messiah عليه السلام praying in a manner that left me astounded. There was such passion, fervour and heart-melting agony in his supplication that left even the one hearing it in an extraordinary emotional state. He would weep and cry in prostration upon the Divine threshold, and his voice was filled with such pain and anguish that is sounded like a woman restless in labour."

Maulvi sahib says:
"I listened carefully and heard him praying for mankind to be saved from the punishment of the plague and he prayed, 'O God! Should all these people perish from the wrath of the plague, who will remain to worship you? " (Taken from Seerat-e-Tayyeba, Hazrat Mirza Bashir Ahmad, page 54)

Observe that whilst his opponents incur Divine punishment according to a prophecy, the Promised Messiah prays fervently for the punishment to be averted. It is quite probable that as a result of the Divine wrath being averted people would have doubted his prophecy and the opponents would make a huge issue out of this. However, his compassion for mankind meant that he did not care and instead he prayed for the opponents to be saved from chastisement, asking God to lead the opponents on a different path that would preserve their faith. None of the opponents of the Promised Messiah عليه السلام can say that he ever let pass an opportunity to display sympathy to his opponents. We find numerous such examples in his lifetime, one of which I shall present.

When Minaratul Masih [Literally "minaret of the Messiah", which was erected in Qadian, India] was being constructed, the Hindus raised their voices in complaint that it would infringe

the privacy of their homes. A magistrate was sent by the government to investigate. The Promised Messiah عليه السلام explained all the details in-depth and said that the [minaret] was only symbolic, and light would also emanate from it. He said that the area would be lit up and therefore nothing would be covered at all. If it was an infringement of the Hindu houses, then the same infringement would take place on their own homes, therefore it was the complete wrong impression to believe that it would cause obstruction and that those were just useless excuses. There was also a Hindu, Lala Budhamaal, along with the magistrate. The Promised Messiahعليه السلام said that Lala also lived there with them as their neighbour and was a resident of the town. He knew that he always took care of all people and the neighbours. He said that they should ask Lala Budhamaal if he ever displayed negligence or shortcoming in assisting him when the need arose? Did he ever hinder him from gaining benefit of any kind? Then they should ask him (Lala) if it had ever been the case that he had the opportunity to cause him loss and harm and he desisted from doing so? He had always him [the Promised Messiahعليه السلام] pain, but in return he always only provided him benefit. As Lala sahib was with the magistrate, he did not have to courage to refute this statement and instead expressed shame and embarrassment. (Taken from Seerat-e-Tayyeba, Mirza Bashir Ahmad, pages 61-63)
Thus these were examples set by the Promised Messiah عليه السلام to those who inflicted him with harm. He would confer them with benefit due to his love and compassion for mankind.

Maulvi Muhammad Hussain Batalwi was one who went beyond all limits in his opposition to the Promised Messiah عليه السلام and declared the Promised Messiah to be an infidel and disbeliever, God forbid. He ignited flames of hatred all over the country against the Promised Messiah عليه السلام.However despite this when in a court case the lawyer of the Promised Messiah عليه السلام wanted to ask deriding and disparaging questions about the family of Maulvi Muhammad Hussain Batawli, the Promised Messiah عليه السلام very strictly prohibited his lawyer from doing so. The lawyer was a non-Ahmadi, and his name was Maulvi Fazal Din sahib. . He would say, "Mirza sahib (the Promised Messiah) is a person with amazing morals. An individual attacks Mirza sahib's honour and even his life, yet when certain questions are asked to try and weaken the testimony of the opponent – Mirza sahib immediately stops this and says that he absolutely forbids for questions of this nature to be asked." Regarding the same individual, Maulvi Muhammad Hussain, the Promised Messiahعليه السلام writes in one of his verses of poetry:

قَطعت وِدادًا قَد غَرسْنَاہُ فِی الصِّبَا
و لَیسَ فُؤَادِیْ فِی الوَدادِ یُقَصِّرُ

You cut with your own hands the tree of love we embedded in our hearts during childhood
Yet my heart never fails to display love and compassion in any matter

(Taken from Seerat-e-Tayyeba, Mirza Bashir Ahmad, pages 57-59)

Nevertheless, this is just an example of how so many of the Muslim scholars tried their best to end his mission. Numerous so-called Muslim clerics opposed him and declared him to be an infidel, and this is a practice that continues even today. It is a result of this that there is opposition towards us in several of the Muslim countries at present. Through the impact of the teachings of the Promised Messiah عليه السلام upon us, we never let our moral

standards fall when responding to this opposition and nor do we ever take the law into our own hands. Alas, if only these people understood that the Hakam (Arbiter) and Adl (Just one) of this age, and the Promised Messiah and Imam Mahdi, is none other than Hazrat Mirza Ghulam Ahmad عليه السلام of Qadian. Now only through the Promised Messiah عليه السلام will we realise the mission of propagating Islam and establishing the Oneness of Allah (Tauheed) and establishing the governance of the Holy Prophet in the hearts of people. And this will be established only in the hearts of people not upon territories and land. This will only be achieved through the Community of the Promised Messiah and not through the sword, nor through weapons, nor through force, nor through terrorism and nor through killing innocent people in the name of Islam. Atrocities are occurring in Europe in the name of Islam by either individuals or groups. In London a few days ago innocent people were attacked and killed in the most barbaric and cruel fashion. People simply walking on a street were mowed down by a car and a policeman was also murdered. All of this has happened because the so-called Muslim scholars have led people astray. Rather than instil them with the beautiful teachings of Islam, they infuse them with thoughts of cruelty and barbarity.

As I have said often before as well, in this situation it is the task of every Ahmadi to display the beauty of Islam before the world. As far as the opposition to Ahmadiyyat is concerned, such opponents can cause no harm to us whatsoever. It is God Who has sent the Promised Messiah, and God sent Him to be successful and to triumph. Now, Islam is destined to spread through the Promised Messiah عليه السلام alone. Thus we must spread this Islam. We must strictly condemn these atrocities where innocent people are killed. We must raise our voice against these cruelties wherever they occur. It is also our duty to show sympathy and compassion to all those who are affected by these atrocities. The Promised Messiah عليه السلام says: "O ye people, listen carefully! This is a prophecy by He Who has created the heavens and the earth. He will spread His Community to all countries and through reasoning and rational arguments, He will confer dominance over all. The day is not far, in fact it is very near, when this will be the only religion in the world that will be respected. Allah the Almighty will infuse extraordinary blessings into this Movement and religion, and will destroy every individual who harbours even a thought of destroying this Community. This victory will remain until the Day of Judgement. If now I am ridiculed and mocked then what harm can that cause me? As there has been no Prophet who was not mocked. As Allah the Almighty says:

يٰحَسۡرَةً عَلَى الۡعِبَادِ ۚ مَا يَاۡتِيۡهِمۡ مِّنۡ رَّسُوۡلٍ اِلَّا
كَانُوۡا بِهٖ يَسۡتَهۡزِءُوۡنَ ۝

(Surah Ya-Sin, V.31)

Thus it is a sign from God that every Prophet has been mocked. However how can one mock he who descends down from the Heavens right before everyone's eyes with the support of Angels? Therefore the wise can understand based on this argument that it is a fabricated belief to think that the Messiah will [physically] descend from the heavens. Remember that no one will ever descend from the heavens [literally]. All our opponents that are alive at present will eventually die without a single one having witnessed Jesus son of Mary descending from the heavens. Their progeny will also pass away failing to witness Jesus son of Mary descending from the heavens. The

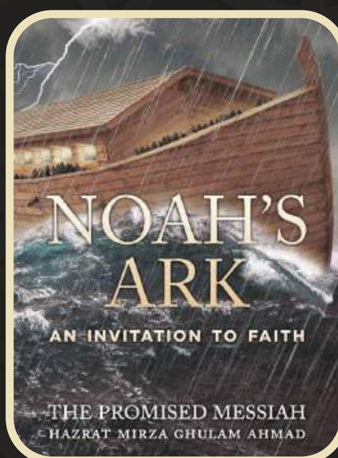
progeny of their progeny will also perish and they too will never see the son of Mary descending from the heavens. Then God will cause their hearts to become anxious that the era for the domination of the cross has passed and a new phase in the world has commenced yet Jesus, son of Mary still has not descended. Then the intelligent and wise will rapidly become averse to this concept. The third century from now will not come to pass that both the Muslim and the Christians alike, who are awaiting the Messiah, will become completely hopeless and will shun this false belief. There will remain only one religion and one Leader. I have only come to sow the seed. Thus I have planted this seed with my hands and now it will flourish and bloom and no one can halt this." (Tadhkiratul Shahadatain, Ruhani Khaza'in V20, pages 66-67)

With the grace of Allah the seed planted by the Promised Messiah is growing, flourishing and reaping fruits. If we want to be the green branches of this tree, then as is established in the writings and actions of the Promised Messiah عليه السلام, we must display love and devotion to Allah and the Holy Prophet صلى الله عليه وسلم and we must show compassion and sympathy to mankind and we must demonstrate all of this in a way that all our actions reflect this. May Allah the Almighty enable us to do so.

View complete recording of this sermon via MTA online channel



https://www.youtube.com/watch?v=14HuY53VDOo



Noah's Ark: An Invitation to Faith (Kashti-e-Nuh)

by Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Mahdi عليه السلام

The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad عليه السلام, wrote more than eighty books, mostly in Urdu, Arabic, and Persian. Here is a very brief account of a book which is part of the Taleem syllabus for Majlis Ansarullah UK this year.

From 1896 to 1914 the plague ravaged British India, and more particularly, the province of Punjab. During these perilous times, as towns and cities were devoured, the British government undertook efforts to save the people from this pandemic through inoculation. It was in this backdrop that Mirza Ghulam Ahmad of Qadian penned Noah's Ark in 1902. In it the author elaborates the essence of his teachings and states that those who sincerely follow its tenets would be saved miraculously from the onslaughts of this epidemic, even without inoculation. This was a prophecy vouchsafed to him by God. History testifies to the magnificent fulfilment of this prophecy.

The book Noah's Ark shines as a beacon of hope not only for the people of the past, but also now and shall continue to grant salvation to the world in all ages. It is a book that stands as one of the most influential works of the Promised Messiah and Mahdi, and continues to transform lives even today.

The Essence of Islam
The Proof of the Truthfulness of the Promised Messiah's عليه السلام Claim

(The Promised Messiah عليه السلام wrote over 80 books in Arabic, Urdu, and Persian. Here, The Promised Messiah عليه السلام elaborates on the subject of the proof of the truthfulness of his claim. Extracts from the Essence of Islam, Vol.III, pp. 60–67)

Proof of Truthfulness

Here, a seeker after truth can validly raise a question, namely, what evidence is there to support the claim of my being the Promised Messiah – for every claim requires some evidence, especially in these times when cunning, deceit and dishonesty have become widespread and false claims are being actively promoted.

In answer to this question, it would be enough for me to state that the following matters are sufficient as signs and evidence for a seeker after truth:

First of all, there is the prophecy made by the Holy Prophet ﷺ which has consistently been interpreted to mean that, at the turn of each century, God Almighty shall raise a person to revive the faith by removing the weaknesses that might have crept in and would restore it to its true might and vitality. According to this prophecy, it was necessary that God Almighty should have raised a person at the turn of this fourteenth century who should have striven to reform the ills that have become current. Accordingly, I have been sent at the proper time. Previously, hundreds of saints have borne witness, on the basis of revelation, that the Reformer of the fourteenth century would be none other than the Promised Messiah. Authentic Ahadith also confirm repeatedly that the Messiah would appear after the thirteenth century. Then, does not my claim at this point in time clearly conform with the time and the circumstances? Is it possible that the prophecy of the Holy Prophet ﷺ should turn out to be false? I have made it clear that if the Promised Messiah were not to appear at the turn of the fourteenth century, many of the prophecies of the Holy Prophet ﷺ would go unfulfilled and many saints, who were recipients of revelation, would turn out to be wrong.

When the divines are asked, who else besides me has claimed to be the Reformer of the fourteenth century, and who else has announced his advent from God and claims to be the recipient of revelation and to have been commissioned by God, they have no answer and are unable to name anyone who has made such a claim...

The third sign of the truth of my claim is that, as I have set out in the Nishan-e-Asmani [a book written by the Promised Messiah عليه السلام], some men of God, who passed away many years before me, had given the news of my coming, specifying clearly my name and place of residence and my age. The fourth sign of the truth of my claim is that I have dispatched approximately twelve thousand letters and announcements to the

representatives of other faiths, inviting them to a contest in the blessings of faith. There is perhaps not a single well-known clergyman in Europe, America and India who has not been addressed by registered letter. They were all so over-awed by the truth that not one of them came forward. The criticism levelled against this invitation by the maulvis [religious clerics] is in truth based on falsehood and filth. I have been given the glad tiding that if any opponent of Islam comes forward to challenge me, I shall prevail over him and he will be humiliated...

The fifth sign in support of my truth is that I have been informed that I shall ever remain triumph over all Muslims in the matter of vision and revelation. So let those of them who claim to be recipients of revelation come forward to compete with me. If they triumph over me in respect of Divine support and Heavenly grace and signs, I would submit to being slaughtered howsoever they wish.
—A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, vol. 5, pp. 340-348

I see that those who wish to be the followers of nature and the law of nature have been offered a good opportunity by God Almighty of accepting my claim, inasmuch as they are not confronted by the difficulties in which our other opponents are involved. They know well that Jesus عليه السلام has died and at the same time they have to confess that the prophecy contained in the Ahadith about the appearance of the Promised Messiah is among the long-established verities that cannot be denied by any reasonable person. Thus they are left with no other option but to accept that the Promised Messiah will be one of the Muslims. They are, however, entitled to inquire as to why they should believe in me as the Promised Messiah, and on what grounds do I base this claim? The answer is that all the indications mentioned in the Holy Qur'an and the Ahadith with regard to the Promised Messiah have been combined in me and in my age and in my country; as, for instance, the age and the country and the town in which the Promised Messiah was to appear and the circumstances which called specially for his advent, and the earthly and heavenly occurrences which had been specified as indications of his advent, and the knowledge and learning that were to be his characteristic, have all been combined in me.

In addition to these, and to provide further satisfaction, I have been strengthened by Heavenly support.

چوں مرا حکم از پئے قوم مسیحی دادہ اند
مصلحت را ابن مریم نام من بنہادہ اند
آسماں بارد نشاں الوقت می گوید زمیں
ایں دو شاہد از پئے تصدیق من استادہ اند

[As I was invested with authority for the Christians, I was, therefore, named the son of Mary. Heaven is showing signs and the earth proclaims that this is the time. These two witnesses stand firm in my support.]

To illustrate: The indication given in the text of the Holy Qur'an proves that he Holy Prophet ﷺ appeared in the likeness of Moses عليه السلام, and that the chain of Khilafat [or Caliphate] after the Holy Prophet ﷺ would be very similar to the chain of Khilafat established after Moses عليه السلام. Just as Prophet Moses عليه السلام was promised that in the latter days – i.e., when the Prophethood of Bani Isra'il [the Tribes of Israel] would reach its limit and Bani Isra'il would be divided into many sects, each contradicting the other, so much so that some would declare others to be infidels – God Almighty would raise a successor, i.e., Prophet Jesus عليه السلام, to support the faith of Moses عليه السلام he would gather the scattered sheep of Israel, and bring sheep and wolves together at one place, and he would be an Arbiter for all the sects of Bani Isra'il, and he would iron out their differences and remove all rancour and ill-will; likewise, a similar promise was made by the Holy Qur'an in the verse:

وَءَاخَرِينَ مِنۡهُمۡ لَمَّا يَلۡحَقُواْ بِهِمۡ

[And others from among them who have not yet joined them – 62:4]

Many details of this are set out in the Ahadith. For instance, it is mentioned that Muslims would become divided into as many sects as the Jews; they would contradict each other and brand each other as infidels; and [that they] would increase in hatred and enmity towards each other, till the time when the Promised Messiah would appear as an arbiter. He would remove all rancour and hostility.

During his time, the wolf and the sheep will be brought together. All historians are aware that, at the time of the advent of Jesus ^(as), the Israelite sects were ridden with dissension and labelled each other as heretics and infidels. I have also appeared at a time when inner dissension has multiplied and each sect has started calling others kafir [disbeliever]. At such a time of dissension, the Muslims were in need of an arbiter. God has, therefore, sent me as one.
—Kitab-ul-Bariyyah, Ruhani Khaza'in, vol. 13, pp. 254-257, footnote

My status is not that of an ordinary maulvi, but my status is that of Prophets. Accept me as one who has come from heaven, and all the altercations and dissensions which have divided the Muslims will at once be resolved. Whatever meanings are attributed to the Holy Qur'an by him – who has come as an arbiter and as a commissioned one of God – will be its true meaning and whichever Hadith he affirms as true will be a true Hadith.
—Malfuzat, vol. 2, pp. 140-141

The Holy Qur'an indicates that the Holy Prophet bore similarities to Moses and that the chain of their successors – or Caliphs – would also be similar.

It is set out in an authentic Hadith that he who fails to recognize the Imam of his age will die the death of ignorance...This direction of the Holy Prophet entails that every seeker after truth should continue to seek the true Imam...The question arises: Who can be called the Imam of the age, and what are his characteristics, and in what respect is he to be preferred to other recipients of revelation and dreams and visions? The answer is that the Imam of the age is the person whose spiritual training is undertaken by God Almighty Himself Who invests his nature with such guiding light as enables him to overcome all philosophers and logicians of the world in every kind of debate. He refutes the subtlest criticism of every description so well by his God-given power, that one is compelled to admit that he has come into the world equipped with all the resources needed for its reform and thus he was not to face humiliation before any opponent. He is the spiritual Commander-in-Chief of the Muslim forces and God Almighty designs once again to make the faith victorious at his hand. All those who seek shelter under his banner are also equipped with the highest capacities. He is bestowed all that is needed for reform and is endowed with all knowledge that is required for repelling objections and setting forth Islamic excellences.
—Darurat-ul-Imam, Ruhani Khaza'in, vol. 13, pp. 472-477

It must be borne in mind that the expression 'Imam of the age' comprises the titles of Prophet, Messenger, Muhaddath and Mujaddid [Reformer]. Those who are not Divinely appointed for the reform and guidance of mankind and are not invested with the requisite excellences cannot be described as Imams of the age even if they are saints or Abdal [Literally, 'Those who have brought about a holy change', a term used by the Sufis for the higher grade of saints.]
The question remains as to who is the Imam of this age who must, under Divine command, be obeyed by Muslims in general, the pious, the seers and the recipients of revelation. I have no hesitation in affirming that, by the grace of God, I am this Imam of the age. God Almighty has combined all the signs and conditions of the Imam in my person and has raised me at the turn of the century.
—Darurat-ul-Imam, Ruhani Khaza'in, vol. 13, p. 495

As I have come from God Almighty with truth and righteousness, you will find the signs of my truthfulness all around you. The time is not far – indeed it is very near – when you will observe angels descending from heaven in large numbers on the hearts of the people of Asia, Europe and America. You have learnt from the Holy Qur'an that, with the advent of the vicegerent of God, the descent of angels is incumbent so that they should turn people's hearts towards the truth. So wait for this sign. If angels do not descend and you do not perceive the clear effect of their descent in the world and you do not find the hearts inclined in an extraordinary manner to move towards the truth, then you may reasonably conclude that no one has descended from heaven. But if all this happens, then do not persist in denial, lest you be judged by God Almighty as a disobedient people.
—Fathe-Islam, Ruhani Khaza'in, vol. 3, pp. 13-14, footnote



Claims of the Promised Messiah عليه السلام

During his visit to Nigeria in 1988, Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV ؒ was invited by BTV, a local television company, to take part in a series of televised interviews in which a number of questions regarding Islam and Ahmadiyyat were raised. We presented few of these questions and its answer below.

QUESTIONER: What are the claims of the Founder of the Ahmadiyya Movement?

Hazrat Mirza Tahir Ahmad ؒ

The claim of the Founder of the Movement essentially was that he had been appointed by God as the Reformer of the age. This basically was the claim but it covered many aspects. In reality, the present age, which is referred to as the 'Latter Days' in the scriptures of various religions, is the age about which many religions contain the prophecy that a world Reformer would appear to usher in the era of a Golden Age of mankind, for the ultimate unification of mankind. Hindus, for instance, refer to him as the reappearance of Krishna; the Jews are expecting a Messiah who has yet to come.

Jesus Christ (peace be upon him) prophesied that he himself would re-appear and the Holy Prophet (peace and blessings of Allah be on him) had prophesied that in the latter days a Reformer would appear in two guises. One would be under the title of al-Mahdi and the other under the title of the Messiah – 'Messiah son of Maryam', that is, Christ son of Mary.
The fundamental question that needs to be raised here is whether all the prophesied Reformers would come simultaneously or only one prophecy would be fulfilled and hence would be true and the rest false? On the other hand, if all the prophecies are true and every Reformer appears but appears under a different name, would this not give rise to religious conflict in the name of God? Such a scenario is therefore not only untenable, it is illogical. Unless one accepts the Ahmadiyya perspective that the different names given to the Reformer who was to appear in the latter days are titles – only one Reformer was to appear representing all the [promised] Reformers. Thus it is that the unification of religion would be brought about.

According to the claims of the Promised Messiah, that is, the Founder of the Ahmadiyya Community, this Reformer was to be born a Muslim, who was to be the follower of the Holy Qur'an and the Sunnah, that is, the tradition of the Holy Prophet (peace and blessings of Allah be upon him). Furthermore, the Reformer was to be the same person who was entitled both 'al- Mahdi' and 'Messiah'. The Reformer, according to the Founder of the Ahmadiyya Community, was also to represent all the Reformers about whom prophecies had been made in the past in other religions that he would appear for the reformation of mankind. In short, the Ahmadiyya interpretation of all such earlier prophecies is that instead of all the different Reformers appearing separately and calling to various paths, only one person would appear as the Reformer. The one Reformer would represent all the other expected Reformers.

QUESTIONER: Are you saying that the Founder of the Movement is the last of the Prophets?

Hazrat Mirza Tahir Ahmad ؒ

No, that is not the case. In Islam the term 'last of the Prophets' is a very technical term which applies only to the Holy Prophet of Islam, Prophet Muhammad (peace and blessings of Allah be on him). He is the 'last' in the sense that his Book, that is his teaching, is the last teaching, his word is the last, he is the last Master whose path is to be followed. Hence, anyone who appears as subordinate to the Holy Prophet (peace and blessings of Allah be on him) cannot be a different or independent

prophet at all. As far as the authority is concerned, the last Prophet with authority is Prophet Muhammad (peace and blessings of Allah be upon him). The position of Mirza Ghulam Ahmad of Qadian (peace be upon him) is exactly that of the Mahdi
[which means 'one who has been guided'].

QUESTIONER: The Ahmadiyya Movement is called 'Ahmadiyya' apparently after the Founder of the Movement. The question that arises here is that you believe in Prophet Muhammad but the Muslims generally do not call themselves 'Muhammadans'. There appears to be a contradiction here – why do you try to personify your movement?

Hazrat Mirza Tahir Ahmad رحمه الله
The first issue that needs to be resolved here is [one of definition]. How is Ahmadiyyat to be viewed – as a religion or as a sect? Under Islam, Muslims are divided into various sub-titles such as, for example, the Brehlvis, Wahabi, Sunni, Shi'a and Maliki, Hanbali, Shafae'i, and so on. The question should be why do such titles exist under Islam? They exist not to indicate that they are different religions but exist only to indicate the different approaches to Islam. Just one word of the title indicates the general beliefs held by those who belong to that sect.
This makes for a simpler process of identification and introduction when one is asked about one's beliefs. Rather than explaining at length one's beliefs and the sect to which one belongs, every time one is asked to do so, a single word is sufficient to signify the beliefs a person generally holds – whether he belongs, for instance, to the Shi'a or the Sunni sect, or whether his allegiance is to the Wahabi sect or to some other group.

QUESTIONER: You say that you have to make a distinction between yourselves and the rest of the Muslim sects. Why do you need to make this distinction?

Hazrat Mirza Tahir Ahmad رحمه الله
The Founder of the Ahmadiyya Movement has himself explained the significance of choosing this name Ahmadiyya. He states, and this is an accepted fact among all Muslims, that the Prophet of Islam, Prophet Muhammad (peace and blessings of Allah be on him), had two names associated with him, one is 'Muhammad' and the second one is 'Ahmad'. His name 'Muhammad' is mentioned in the Old Testament and his name 'Ahmad' is mentioned in the New Testament as 'Paraclete' [which has the same meaning as the word 'Ahmad'].
During the first appearance of the Holy Prophet (peace and blessings of Allah be on him), there was a full manifestation of his first attribute of 'Muhammad'. In the latter days it was his second attribute, the attribute of 'Ahmad' that was to be unfolded in full. However, because the latter days are also associated with the coming of the Messiah, it is so appropriate that the name by which the Messiah, Jesus Christ (peace be upon him) referred to him, should be unfolded at the time the 'Messiah' himself was to represent Islam in the latter days, and that name is 'Ahmad'.
The differences between the two names, 'Muhammad' and 'Ahmad' is that the name 'Muhammad' signifies strength and glory in the same way as was manifested at the time of the appearance of Moses (peace be upon him). Prophet Muhammad (peace and blessings of Allah be on him) is similar to Moses in grandeur, strength and glory. Prophet Muhammad (peace and blessings of Allah be on him) became a Messenger and in his lifetime became victorious.
However, in the situation faced by the Messiah we find a completely different kind of manifestation. Instead of the strength and glory, there was perseverance in the face of persecution combined with a peaceful effort to convert others through persuasion and love.

يَا حَيُّ يَا قَيُّومُ
بِرَحْمَتِكَ أَسْتَغِيثُ

O' the Living, O' the Eternal
I seek help in Your Mercy



Gratitude

(from 'Guide Posts' by Mr Bashir Ahmad Orchard)

"Be grateful to Allah for whoso is grateful is grateful for the good of his own soul". (Holy Qur'an Chapter 31, verse 3)

Let us render thanks to Almighty God for the innumerable blessings He has bestowed upon us in this world. Expression of gratitude is one of the secrets of happiness while ingratitude is one of the causes of worry, depression and misery. A grateful person is always praising God whatever may be his lot for he realises that there are many far worse off than himself. "Count your blessings, Name them one by one; Count your blessings See what God hath done." (J. Oatman).

True knowledge and experience of God is the greatest of all blessings. All else is of no real and permanent value. It is for this reason that the person who has really found God is not overcome by adverse circumstances for resting in the lap of God he has found a happiness which no power on earth can destroy. He constantly expresses gratitude to God for His spiritual bounties:
"Exalt Allah for having guided you and that you may be grateful." (Holy Qur'an Chapter 2, verse 186)

A Muslim is exhorted to praise and thank God for the blessings of divine guidance above all else. This is what he most cherishes. Worldly comforts many be denied to him but still he constantly offers his gratitude to God. I would like to relate an instance in my life when my circumstances were somewhat wretched while stationed on the island of Antigua in the West Indies perhaps in 1955. One hot afternoon when the pressure of my problem weighed heavily upon me I suddenly realised the great blessing of my humble relationship with God and began reciting over and over again Alhamdulillah (All praise be to God). As I recited these words a refreshing and delightful sense of peace cooled my troubled mind. I felt wonderfully content. I realised that the trials of this world are more often than not blessings in disguise and that attachment to God is what really counts:

"O my people, this life of the world is but a temporary provision, and the Hereafter is certainly the home for the permanent abode." (The Holy Qur'an Chapter 40, verse 40)

The forces of the world may be able to destroy the body but never are they able to destroy the soul. Adversities can make or break us according to our attitude of mind towards them:
"I am thankful for the adversities which have passed my pathway, for they have taught me tolerance sympathy, self-control, perseverance and some other qualities which I might never have known." (Laws of Success by Napoleon Hill).

In every adversity there lies the seed of an equivalent or greater benefit which we can help to grow and nourish with the right mental attitude. Let us therefore show gratitude for adversities as well as for all the good fortune we enjoy:
"Yet not for these alone our hearts go out in grateful prayer, We thank Him also for

hardships, disappointments, pain and care; For all out tears and all our wounds our humble thanks we give, for these are blessings in disguise – they teach us how to live."

The Holy Prophet Muhammad (may peace and blessings of Allah be upon him) has declared that for a true Muslim life is full of good all the time:
"For a Muslim, life is full of good and nobody but a true believer finds himself in that position, for if he meets with success he is grateful to God and becomes the recipient of greater favours from Him. On the other hand, if he suffers pain and tribulation he endures it with patience and thus again makes himself deserving of God's favours."

"Thus so we require every ungrateful person".
(The Holy Qur'an Chapter 35, verse 37)

"The ungrateful never prosper".
(The Holy Qur'an Chapter 28, verse 83)

We are inclined to overlook and take as a matter of fact the multifarious blessings which adorn our lives in this world and to complain and grieve over those things which we consider to be misfortunes and adversities. The Holy Qur'an warns us against this negative and wrong attitude:
"And truly thy Lord is gracious to mankind, but most of them are not grateful".
(The Holy Qur'an Chapter 27, verse 74)

"And truly thy Lord is gracious to mankind, but most of them are not grateful".
(The Holy Qur'an Chapter 27, verse 74)

Let us adopt a positive attitude towards life and concentrate on all the blessings in our lives:
"If I sit down and start to count the worries I have got,
I'll never smile again because of ills I've such a lot;
But goodness me, I've blessings too – I count them by the score,
I have indeed no end of things to thank the good Lord for!"

Also with child-like simplicity let us express our gratitude to God:

"Thank you for the world so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you God for everything."

How beautifully has William Shakespeare expressed his sentiments on the virtue of gratitude:

"O Lord that lends me life, lend me a heart replete with thankfulness."

Gratitude has been described as the memory of the heart. God has not only expressed his love for those who are grateful but has also promised reward for them:
"And Allah will certainly reward the grateful".
(The Holy Qur'an Chapter 3, verse 145)

Some people sour and embitter their lives by complaining and finding fault with everything and everybody. There is little sunshine in their lives. No wonder they make few friends because nobody enjoys the company of a grouser except perhaps another grouser.

Archbishop William Temple truly stated:

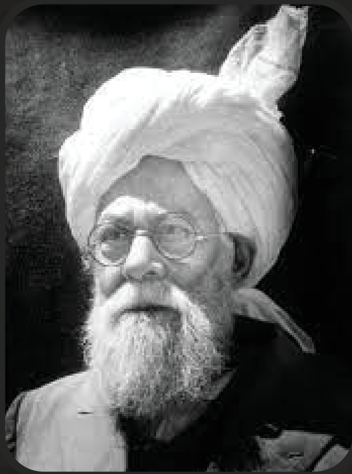
"It is probable that in most of us the spiritual life is impoverished and stunted because we give so little place to gratitude."

The Holy Bible advises us:
"Give thanks whatever happens".
(1 Thessalonians 5:18)

The Holy Qur'an also directs:
"Be grateful to Allah".
(Holy Qur'an Chapter 31, verse 3)

The grateful person is always a happy person. He spends more time thanking God for, His favours than he does in asking for them.

Alhamdulillahi Rabbil 'alameen – All perfect praise is due to Allah – Lord of all the worlds.



A Historic Pledge

Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifat-ul Masih II, Musled Maud رضي الله عنه recalls:

"It was the last moment in the life of the Promised Messiah عليه السلام and many men were gathered round his bedside, the women had moved away from there. Men on three sides surrounded the bed. I made some room and stood at the head of the bed...

I saw that the Promised Messiah عليه السلام opened his eyes, looked here and there and closed them. Again he opened his eyes, his pupils moved around and they closed from fatigue. He repeated this many times. In the end he mustered his strength one last time because one does not have the strength in the final moments, he opened his eyes, glancing around the room he looked towards the head of the bed. Looking around when his gaze fell upon me, it seemed to me as if he was trying to find me. And he felt relieved upon seeing me. Thereafter he closed his eyes, took his last breath and died. At that moment I felt as if his gaze was only trying to find me. And I imagined this was the result of my prayers to look into those eyes for the last time. Straight after his death some people were apprehensive about the future. Men focus upon other men thinking this person being of great service has died, what will become of the Community? ...I observed some others in a similar depressed state and heard them saying what will become of the Community.

Even though I was only nineteen years old at the time, I remember standing at the head of the bed on which lay the sacred corpse of the Promised Messiah عليه السلام and proclaiming:

'My Lord, believing You to be Omnipresent and Omniscient I make a solemn pledge that even if the entire Jama'at were to forsake Ahmadiyyat I will convey the message that You have revealed through the Promised Messiah عليه السلام to each and every corner of the world.'

One passes through many phases in one's life. There are phases of laziness, of activity, phases of knowledge, phases of ignorance, of obedience to God and of negligence. But to this day I feel that was a phase of such alertness and of the deep knowledge of God that every atom of my body was party to that high resolve. I was convinced that the power and strength of the whole world held no significance against my resolve and determination. If the world could hear my resolve, they would certainly consider it as the boasting of a madman. However, I believed this pledge to be my greatest responsibility. And upon making this pledge I was convinced in my heart and soul that this promise did not lie outside my powers, it lay within my God given capabilities."

Chanda Majlis Ansarullah UK

- According to the instructions of Hazoor-e-Aqdas ایدہ اللہ تعالیٰ بنصرہ العزیز the rate of chanda Majlis Ansarullah is 1% of monthly income every month.
- Chanda annual ijtema is fixed at 3% of one month's income to be paid once a year or £24 per year, which ever is higher.
- Ansaruddin's subscription is £5 per year

Calculation of net monthly income if paying your Chanda monthly

Chanda Type	Monthly Income									
	£100	£200	£300	£400	£500	£600	£700	£800	£900	£1000
Chanda Majlis	£1	£2	£3	£4	£5	£6	£7	£8	£9	£10
Chanda Ijtema	£2	£2	£2	£2	£2	£2	£2	£2	£2.25	£2.50
Ansaruddin	£0.42	£0.42	£0.42	£0.42	£0.42	£0.42	£0.42	£0.42	£0.42	£0.42
Total	£3.42	£4.42	£5.42	£6.42	£7.42	£8.42	£9.42	£10.42	£12.67	£13.92

Calculation of net monthly income if paying your Chanda yearly

Chanda Type	Monthly Income									
	£100	£200	£300	£400	£500	£600	£700	£800	£900	£1000
Chanda Majlis	£12	£24	£36	£48	£60	£72	£84	£96	£108	£120
Chanda Ijtema	£24	£24	£24	£24	£24	£24	£24	£24	£27	£30
Ansaruddin	£5	£5	£5	£5	£5	£5	£5	£5	£5	£5
Total	£41	£53	£65	£77	£89	£101	£113	£125	£140	£155